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"O Christ, who holds the open gate,  
O Christ, who drives the furrow straight,  
O Christ the plow, O Christ the laughter,  
Of holy, white birds flying after," etc.

As a sign of the times, a pointer to the direction which poetry is taking at the present moment, these two poems are very important.

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LECTURES ON POETRY. By J. W. MACKAIL. New York: Longmans, Green & Company, 1911.

To those who knew Oxford in the eighties of the past century, J. W. Mackail's is a name to conjure with, for was he not one of the joint authors of that slim, anonymous, white volume entitled *Love-In-Idleness*? What a mine of poetry that was! The little volume was the very century bloom of minor poetry. It was a perfectly natural progression which seated the poet-fellow of Balliol in the chair of poetry. *The Springs of Helicon* contained a large portion of the lectures given during Mr. Mackail's tenure, and the present volume holds the remainder. These lectures are not so closely related as those of the previous volume, ranging as they do over so wide a field as "Virgil and Virgilianism," "Arabian Lyric Poetry," "Keats," "The Poetry of Oxford," and "The Progress of Poetry." Yet, as the author says, all the essays bear upon the interpretation of poetry in some of its forms; poetry as the controller of sullen care and frantic passion; as the companion in youth of desire and love; as the dispeller and solacer in age of the ills of life, labor, penury, pain, disease, sorrow, death itself; as the inspiration from youth to age, and, in all times and lands, of the noblest human motives and ardors, of glory, of generous shame, of freedom and the unconquerable mind.

Through the chapters of this noble book one finds scholarly care, exalted learning, the restrained emotion one is accustomed to look for in any work that bears the author's name. Just an instant's surprise strikes us, however—a sudden realization that the spirit of the times is neither here nor there, but penetrating the whole world, even that refuge of traditions, Oxford—when we hear him speak of the "socialized commonwealth, which as a dream or a vision mankind begin to have before their eyes," and we take heart of grace when this authority tells us that when the better world is realized we shall have in poetry "a nobler interpretation of an ampler life."

In the lecture on the poetry of Oxford, which takes account of the poetry of Grey, Arnold, Shelley, Keats, to say nothing of the more modern poetry of men like *Ionicus*, Canon Dixon, Dean Beeching, Bowyer Nicholls, Robert Bridges, St. John Lucas, he says: "No poetry in the future will be the poetry of Oxford in any full sense which does not take account of more than Oxford poetry has hitherto taken account of; which does not take account of those other lives whose destiny is included with ours, those without whom the readers could not read, nor the artists live. The seven seals of the book which this university bears on her arms have been one by one opened. At the opening of the last there is silence; but it is in that silence that the seven angels take their trumpets and prepare to sound."

THE SOURCES OF RELIGIOUS INSIGHT. By JOSIAH ROYCE. New York: Charles Scribner's Sons, 1912.

In this volume, made up of the Bross Lectures for 1911, Dr. Royce undertakes to give a reasonable basis for religious faith. Beginning with the individual experience as a source of religious insight, he passes on to our social experience; the function of reason; the interaction of the world and the will; and finally to his favorite theory that by mere stubborn loyalty to the principle we have accepted, as one of the truest sources of insight into religious reality. The sixth and seventh lectures seem somewhat unrelated to the remainder of the book. The sixth is given up to the age-old problem of evil and the great question as to why a good God made a bad world; and the answer is not very different from that given by Bradley a decade ago, that this is the best of all possible worlds, and everything in it is a necessary evil. The last lecture deals with the relation of the spirit to the church invisible. The lectures are readable and untechnical, and to those who have already learned to rely on the sources of religious insight which Dr. Royce cites they will have the power to confirm and strengthen. To the type of mind that is wearied with speculation and its uncertain results and has tied itself down to the narrower routine of relying upon verifiable fact and shutting the eyes to the uncertain fringe of light beyond they will hardly prove convincing.

"Insight," says Dr. Royce, "is knowledge that unites a certain breadth of range, a certain wealth of acquaintance, together with a certain unity and coherence of grasp, and with a certain closeness of intimacy"; and again he says: "Insight is knowledge that makes us aware of the unity of many facts in one whole, and that at the same time brings us into intimate personal contact with these facts and with the whole to which they are united."

Having defined insight, Dr. Royce proceeds to show that all religions are founded on man's sense of the need of salvation. Man as he naturally stands in the greatest danger of missing his highest aim, or indeed of missing any higher aim, and thus living his whole earthly life as a senseless failure. With higher capacity unused, the end of the man may be worse than his beginning. With this danger in view, religious insight seems to consist in the sense of need of a way of salvation. A need to set up, in opposition to the apparent chaos of life, some plan above all others which shall give unity to our desires, some strength of spirit to overcome the world. Religion is really the vision of the transformation that a divinely enlarged power to comprehend and harmonize may give.

The chief source, then, of religious insight is a personal experience, man's sense of his own separate incapacity, and his need of a divine power toward which he may reach. It is what Plotinus of old called "the flight of the alone to the alone."

If our first hold upon a religious hypothesis is a personal need, a yearning of the finite toward a larger life, the first lesson of religion is the inclusion in our desires and our needs of our neighbor. What has religion to teach more saving, unifying, sustaining, than love of our neighbor, than salvation through human brotherhood?

Dr. Royce makes a strong plea for the office of the reason as a source of spiritual insight in contradiction to the modern tendency, led by Bergson, to trust the intuitions where reason has fallen short. If individual

experience shows us our need and points to the ideal; if social experience leads us by the way of sympathy and love out of the loneliness of guilt and failure toward a fuller life, it is the function of reason to see life steadily and to see it whole. The unreasonable person sees but one thing at a time and grasps the immediate only. The reasonable man builds up a synthesis, finds a process of getting connected experience on a large scale. To Dr. Royce the reasonable synthesis takes form in the faith that the world is the object of an all-inclusive and divine insight, and that whatever is a reasonable is, likewise, a divine enterprise. Dr. Royce's philosophy of loyalty is too well known by the volume on the subject and by his lectures to need recapitulation here. In a short chapter he states once more his theory that by loyalty to the choice once made we grow to deeper insight into its reality. The question which any skeptical mind would put here is obvious. Do we thus grow into a reality independent of ourselves, or do we merely further substantiate our own hypothesis, which is unrelated to any objective reality independent of us? At any rate, Dr. Royce's is a book to make the reader rejoice in such spiritual prowess as he can muster to meet the great adventure of life.

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THE CHURCH AND THE AGE. By W. R. INGE. New York: Longmans, Green & Company, 1912.

In 1899 the gloomy Dean of St. Paul's published his great book, *Christian Mysticism*. By this book it would have been well to have known him to the end. He is a contemplative to whom the actual world is as painful as acid on a wound, and the present volume brings out all the irritation, unreasonable and unwise, of such a nature looking on at the changing life of the day and presenting it.

The little volume consists of a preface and four lectures delivered originally to ladies on the subjects: "The Spirits of the Age," "The Spirit of the Ages," "The Church," "What Can We Do?" Dean Inge is a violent opponent of democracy, which he considers absurd and irrational. The nineteenth century he considers the most remarkable since the beginning of history, with the possible exception of the one which witnessed the discovery of America, the Renaissance and Reformation, the printing-press and Shakespeare, but at the present time the giants are dead, and the Dean can discern little about him but a dismal dearth of genius. "The race-spirit," he says, "is resting on its oars after an exhausting spurt." This he thinks cannot be seriously disputed. The pragmatist is merely one who "with exultant war-whoops dances on the prostrate form of absolute idealism." Modernism is only pragmatism transferred to the field of religion. Democracy is the silliest of all fetishes worshiped among us. Progress is a foolish catchword. There is no hope, in England, at any rate, of ever seeing a dense population with high wages and short hours of work. The modern horror of taking life seems to the Dean very unnatural and only a temporary phase, and he looks forward to a State that "will kill mercifully but freely."

This last phrase from the first essay is really as amusing as it is amazing, and compares oddly with an assertion in the last essay that "we all know the unique stress which our Lord lays on love and sympathy"; and another in which he tells how the average Greek will rob whenever he gets